

ESSAYS ON PHILOSOPHY



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Dr. JINITHA K.S.

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ON

PHILOSOPHY

A Collection of Essays

Dr. JINITHA K.S.

Smile India Foundation (SIF)
Malappuram, Kerala



Dedicated to my beloved mother
who had always motivated me.

ESSAYS ON PHILOSOPHY

Essays in English

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Cover with the picture of the remnants at Tiruvaṅṇaiḱkaḱam Śiva temple.

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A FOREWORD BY THE PUBLISHER

The ancient literature beginning from vedas, brahmanas, aranyakas, Upanishads, epics, puranas, smrtis etc. consists of vast knowledge on the then existing social groups, their rights, virtues, religious practices, customs and daily life. Different facets of the ancient life and the solutions for various problems they have faced are depicted in these texts. Hence these texts are valuable treasures.

The book we are publishing, throws light to ancient Indian wisdom and speculations. We expect it to be a contribution to the oriental study. The articles range from the philosophy of Srisankara, Immanuel Kant, Martin Heidegger, Deities of Rigveda, Bhagavadgita, Philosophy of Carvakas etc. and provide awareness on different philosophical systems.

This book will be highly helpful for students and teachers interested in oriental research.

Publisher

PREFACE

This book is a collection of seminar papers on philosophical themes. The first paper is a comparative reading on the philosophies of Sri Sankara, Immanuel Kant and Martin Heidegger on the concepts of the origin of the universe, the theory of knowledge, the reality of the material world, the existence of god, the morality of humanity etc. The next paper is on Ṛgvedic concept of Dawn. Ṛgveda provides picturesque descriptions of various concepts of nature incarnated in the form of deities. Ṛgvedic Uṣas, the goddess of dawn is depicted in a philosophical and natural view. The Concept of Consciousness is explained in the next paper. Carvakism was one among the most prominent materialistic philosophies in India. The details on Carvaka cult as understood by the advaitins has been described in the Sankaravijaya of Anandagiri. The influence of Sanskrit is found in most of the regional languages of India and Oriya is not an exception. The influence of Sanskrit literature in ancient medieval Oriya works is described in the subsequent paper.

Vyakarana, the prominent vedanga is also considered as a system of philosophy. Melputtur Narayanabhatta contributed very much to this system. His contributions are enumerated in the next paper.

Bhagavadgita touches all aspects of human life. Śraddhātrayavibhāgayoga or Religion by the Threefold Kinds of Faith, contains 28 verses. This chapter describes the three divisions of faith, thoughts, and deeds. It tells of the kinds of food associated with each of the three Gunas, examines the idea of Sacrifice, Penance and Gifts in the light of the three Gunas, and tells how, while remaining in the world and acting in conjunction with the Gunas, one can still achieve freedom from the bondage of action through Ultimate Truth consisting of Faith, Penance, Gifts and Sacrifice.

I would like to give some ideas on these different philosophies to an interested reader. I was just gliding through these subjects and the researchers can go deep into them. Efforts like this are successful only if somebody makes use of them.

Jinitha K.S.

TRANSLITERATION TABLE

अ	आ	इ	ई	उ	ऊ	ऋ
a	ā	i	ī	u	ū	ṛ
लृ	ए	ऐ	ओ	औ	अं	अः
ḷr	e	ai	o	au	am	aḥ
क	ख	ग	घ	ङ		
ka	kha	ga	gha	ṅa		
च	छ	ज	झ	ञ		
ca	cha	ja	jha	ña		
ट	ठ	ड	ढ	ण		
ṭa	ṭha	ḍa	ḍha	ṇa		
त	थ	द	ध	न		
ta	tha	da	dha	na		
प	फ	ब	भ	म		
pa	pha	ba	bha	ma		
य	र	ल	व	श		
ya	ra	la	va	śa		
	ष	स	ह			
	ṣa	sa	ha			

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A COMPARATIVE READING ON THE PHILOSOPHIES OF SANKARA, IMMANUEL KANT AND MARTIN HEIDEGGER

Introduction

Sankara who flourished in the 8th and 9th centuries of A.D. was a main propagator of Non-dualist Vedānta where as Immanuel Kant (1724–1804) was a rationalist and empiricist of his time. In spite of having given its large share to the material world, the philosophy of Martin Heidegger (1889-1976) emphasises on the unconcealment of the individual and collective Beings of humanity or the universe as a whole. This paper is an attempt to compare five important common aspects of their philosophies namely, the concept of the origin of universe, the theory of knowledge, the reality of the material world, the existence of God and the morality of humanity.

The Concepts on the Origin of the Universe

The theory of Sankara on the origin of Universe is an extension of the vedic conception of a single creator and

controller of the universe, variously called Prajāpati, Viśvakarman, Puruṣa, Brahmaṇaspati, Brahman, etc.. According to the Upanishadic Yājñavalkya the ātman is not this, nor this (*neti neti*). He is inconceivable, unchangeable, untouched; he cannot suffer by a stroke of the sword, he cannot suffer any injury. The Upanishads equate Ātman with Brahman, who represents the individual soul and the collective Sat respectively. Brahman is generally used as the ultimate essence of the universe, while the word Ātman is reserved to denote the inmost essence in man, and the upanishads are emphatic in their declaration that the two are one and the same. Brahman was regarded as the cause antecedent in time, and the universe as the effect proceeding from it; the inner dependence of the universe on Brahman and its essential identity with him was represented as a creation of the universe by and out of Brahman. Gradually the theistic current of thought in which Brahman was held as standing aloof as God and controlling the world obtained predominance and it was declared that the sun and moon were held together, and the sky and earth stand held together. This Ātman became the protector of the universe, the master of the world and the lord of all and the immanent and transcendent individual soul (*Ātman*) dwelling in the stillness of every heart.

Sankara holds that this Brahman is the Paramātmān which is the whole and nondualist from the individual jīvātman.

According to Sankara the material universe as we see it has originated out of the indestructible, immutable, supreme, uniform, the cause of everything, that which transcends all pairs of opposites, inactive, beyond all qualities etc. namely Brahman, has its essence in Brahman, and will also return back to it in its svāpyaya. Sankara upheld that the Upanishads referred to the external world and accorded a reality to it consciously with the purpose of treating it as relatively real, until the ultimate truth, the Brahman, is known and the reality of the phenomenal world is suppressed to a relatively dreamy state. The attempt to eradicate the inconsistency of the realities of the phenomenal world with the ultimate Brahman remained as the core of the non-dualist Vedānta philosophy of Sankara. The Ātman is a part of Brahman, not different; the body is a temporary prison; on its decease the Ātman flows into Brahman; as air in a closed earthen vessel, when broken, flows into the common atmosphere.

As against the concept of Universe, Immanuel Kant identifies only the great artist Nature who visibly exhibits a design to bring forth concord out of the discord of men,

even against their will. This power as a cause working by laws which are unknown to us, is commonly called Fate; but in view of the design manifested in the course of the world, it is to be regarded as the deep wisdom of a Higher Cause directed towards the realization of the final purpose of the human race, and predetermining the course of the world by relation to it, and as such we call it Providence. However Kant identifies that reason has three *à priori* Ideas or supreme forms needs answered namely, the Soul, the World, and God, because they are not directly presented as objects to it; and it only feeds itself upon illusions when it takes its formal transcendental Ideas for these real objects. Kant sees the whole purpose of the universe in the light of the practical Reason, and finds the order of the primary creation in nature consummated by the creative function of man through the moral causality of his rational will. According to Kant the cosmic evolution of Nature is continued in the historic development of Humanity and completed in the moral perfection of the Individual.

Whatever be the true nature of Nature, Immanuel Kant maintains that from the breast of every man there is a feeling that the temporal is inadequate to meet and satisfy the demands of his nature and he extends his hopes to the

realm of a future life arising from such a feeling. Similarly the clear exhibition of duties in opposition to all the claims of inclination, gives rise to the consciousness of freedom, and that the glorious order, beauty, and providential care, everywhere displayed in nature, give rise to the belief in a wise and great Author of the Universe. Such is the genesis of these general convictions of mankind, but Immanuel Kant simply refuses to consider the way by which this providence has ordained his Great Artist Nature. At times he expresses not only his ignorance in this regard but also the futility in attempting to do such a thing, that according to him is sure to yield no concrete conclusions. The universe exists only in the empirical regress of the series of phenomena and not per se. If, then, it is always conditioned, it is never completely or as a whole; and it is, therefore, not an unconditioned whole and does not exist as such, either with an infinite, or with a finite quantity.

According to Martin Heidegger there are actually three modes of being, namely, Substance, Utility and Existence. Utility is something like a hammer made out of substances and capable of being used by somebody for a known purpose in a world which would allow it to be used. Existence is a mode of being only for self-reflective beings

that are able to “take a stand on their being”. Human beings for instance can take a stand – can choose – to be a particular kind of human being. We can be doctors, mothers, carpenters, teachers, friends, enemies – and all of these are modes of being. Coming to terms with one’s mortality and one’s finitude, there is a necessity of finding one’s own authentic being-in-the-world. Heidegger finds the widest orbit of beings becomes present in the heart’s inner space. The whole of the world achieves here an equally essential presence in all its drawings. The infinite space is not at all a necessity to dwell the collective Being of all humanity in the shrine of the understanding of a Dasein.

The Theory of Knowledge

Sankara equates jñāna, the knowledge with the cause of universe i.e. Brahman in its definition itself as ‘satyam, jñānam, ānandam. The Supreme Knowledge or Wisdom is the most desirable thing in the enquiry of Brahman. Sanskrit Vedantic epistemology defines some premises in the science of Knowledge. Pramāṇa signifies the means and the movement by which knowledge is acquired, pramāta is the subject or the knower who cognizes, pramā the result

of pramāṇya-right knowledge, prameya the object of knowledge, and prāmāṇya the validity of knowledge acquired. The validity of knowledge is used in the sense of the faithfulness of knowledge to its object, and/or in the sense of an inner notion of validity in the mind of the subject-the knower that his perceptions are true, which enables one for the attainment of pleasurable and the avoidance of painful things.

The famous Mahāvākya addressed to Śvetaketu, that "That art thou, O, Śvetaketu" is the ultimate truth and the highest knowledge, for when this knowledge is once produced, our cognition of world-appearances will automatically cease against what it used to be. There remains no duality, and the vast illusion of this world process goes for ever and the truth of Brahman shines forth to the one who now knows it. If a man does not know this truth and the external world is a reality with him the illusion follows him even after his death until his next cradle. Mukti, the dissociation of the self from the subjective psychosis and the world is the only ultimate desirable thing for an Ātman.

Immanuel Kant insists that knowledge should be based on reason. Reason must have a Science of its own which he calls Critique. The reason according to him is three fold namely, pure reason, practical reason and judgment. It is the knowledge of the knower that defines his morality and the reality of the world around him. Until man as a collective unit achieves the perfect knowledge, humans are incapable of knowing the true cause of the world we live in.

All our knowledge begins with experience, but not all knowledge arises out of experience. For, on the contrary, it is quite possible that our empirical knowledge is a compound of that which we receive through impressions, and that which the faculty of cognition supplies from itself, an addition which we cannot distinguish from the original element given by sense, till long practice has made us attentive to, and skilful in separating it. Knowledge of this kind is called *à priori*, in contradistinction to empirical knowledge, which has its sources *à posteriori*, that is, in experience. Knowledge *à priori* is either pure or impure. Pure knowledge *à priori* is that with which no empirical element is mixed up. The proposition, "Every change has a cause," is a proposition *à priori*, but impure, because

change is a conception which can only be derived from experience.

Knowledge which has its sources in experience cannot be separated and identified as *à priori*, because we do not derive this knowledge immediately from experience, but from a general rule, borrowed from experience. Thus, if a man undermined his house, we say, "he might know *à priori* that it would have fallen;" that is, he needed not to have waited for the experience that it did actually fall. But still, *à priori*, he could not know even this much. For, those bodies are heavy, and, consequently, that they fall when their supports are taken away, must have been known to him previously, by means of experience.

Philosophy stands in need of a Science which shall determine the Possibility, Principles, and Extent of Human Knowledge "*à priori*." Immanuel Kant introduces a new word Critique for this purpose. Necessity and strict universality, therefore, are infallible tests for distinguishing pure from empirical knowledge, and are inseparably connected with each other. Mathematical science is a brilliant example, how far, independently of all experience; we may carry our *à priori* knowledge. It is true that the

mathematician occupies himself with objects and cognitions only in so far as they can be represented by means of intuition.

Heidegger being a recent philosopher accepts roughly the concepts of modern scientific knowledge but complains that scientific knowledge makes a wine filled cup an empty hollow cup and refuses thereby its true being. By lighting a fact scientific knowledge conceals many others. Concealment as refusal is not simply and only the limit of knowledge in any given circumstance, but the beginning of the clearing of what is lighted. But concealment also occurs within what is lighted. One being places itself in front of another being, the one helps to hide the other, the former obscures the latter, a few obstruct many, one denies all. Bringing forth beings *out of* concealedness and specifically *into* the unconcealedness of their appearance is desirable.

As beings-the-world, humans derive meaning through the interpretation of everyday activity. Knowledge is not independent of the interpretation of the everyday lived experience but is a composite of the temporal world which is directional and relational, and comprised of past and present experiences which create future possibilities.

Heidegger expresses the view that ontological, primordial knowledge is made up of transcendental determinations of time. Primordial time is the basis and origin of all else in human finite knowledge and existence.

A theory of knowledge must seek the ordinary levels of existence, of experience and of Being, grounded of all aspects and levels knowing and understanding. Once we overcome the narrow and fixed epistemology criticized by Heidegger, we can go beyond it or beneath it to its epistemic existential foundation, in a way similar to the way in which Heidegger has done in his fundamental ontology. Heidegger removes the Cartesian dichotomy between the human and the world by pointing out what could be loosely called participatory view of knowledge which has a direct and immediate bearing on thinking and Being.

Language objectifies our knowledge. It is a universal, public form for expression. This objective expression can survive from one generation to the next and thus gives rise to tradition. It encapsulates the world view of a people non-thematically in its structure, grammar, syntax, origin etc.. It is also historical. For Heidegger, in *Being and Time*, Dasein has language and shows itself as the entity which

talks and language discloses the contents of consciousness. We start to regard it as a means to communication, as a tool for handling ourselves in the business of the world. In so far as its being is regarded as purposive, as a tool, language also conceals the very thing it ought to reveal about itself.

The act of understanding has been misunderstood from the ground up. The circle of understanding is not an orbit in which any random kind of knowledge may move, it is the expression of the existential fore-structure of Dasein itself. It is not to be reduced to the level of a vicious circle or even of a circle which is merely tolerate. In the circle is hidden a positive possibility of the most primordial kind of knowing.

In "what is called thinking?" Heidegger describes about the weakness of thinking in four statements. 1. Thinking does not bring knowledge as do the sciences. 2. Thinking does not produce usable practical wisdom. 3. Thinking solves no cosmic riddles. 4. Thinking does not endow us directly with the power to act. Heidegger says that because of that poetical thinking only man has the experience of reality in its wholeness. Correspondingly, the

transcendental imagination appears to be the important factor in the thinking process. Transcendental imagination is that faculty whereby man has maximum sensibility and minimum intelligibility.

For the later Heidegger, true philosophy, rather, is essentially a process of engendering full awareness-of awakening and unfolding the neglected potential of human consciousness. Heidegger as a transformative philosopher is completely absorbed in the task of cultivating in us a higher consciousness - that is to say, in coaxing, urging, and cajoling us into performing the "genuine act of thought" - to the almost complete neglect of theory.

The reality of the Material World

Even though Sankara acknowledges the existence of the reality of the material world, he refuses to admit the knowledge of the material world as Supreme. According to him the material world is more real than the world in our dreams, but inferior to the truth of the original cause Brahman. *Brahma satyam jaganmithyā* is his motto.

Vedānta holds that the world as such has no real existence at all, but is only an illusory imagination which lasts till the moment when true knowledge is acquired. As soon as we come to know that the one truth is the self, the Brahman, all our illusory perceptions representing the world as a field of experience cease. This happens not because the connections of the self with the world cease, but because the appearance of the world process does not represent the ultimate and highest truth about it. All our notions about the abiding diversified world become false in the sense that they do not represent the real truth about it. We not only do not know what we ourselves really are, but do not also know what the world around us is. We take our ordinary experiences of the world as representing it correctly, and proceed on our career of daily activity.

Whatever truth Immanuel Kant gathers, is obtained from the observation and rational thinking on the material world. But the world we see is nothing but the outcome of our knowledge, and hence are not absolute truth. According to Kant, everywhere around us we observe a chain of causes and effects, of means and ends, of death and birth; and, as nothing has entered of itself into the condition in which we find it, we are constantly referred to

some other thing, which itself suggests the same inquiry regarding its cause, and thus the universe must sink into the abyss of nothingness, unless we admit that, besides this infinite chain of contingencies, there exists something that is primal and self-subsistent--something which, as the cause of this phenomenal world, secures its continuance and preservation.

In order to cognize an object, Kant says, we must be able to prove its possibility, either from its reality as attested by experience, or *à priori*, by means of reason. He maintains, therefore, the empirical reality of space in regard to all possible external experience, and admits its transcendental ideality. Time is therefore given *à priori*. In it alone is all reality of phenomena possible. No object ever can be presented to us in experience, which does not come under the conditions of time. On the other hand, we deny to time all claim to absolute reality. Time is not to be regarded as an object, but as the mode of representation of the self as an object.

Having admitted the reality of the material world made out of substances, Heidegger stipulates that the reality of the substances as utilities and beings shall also be

considered. The problem is to express a being's *own* way of occurring, happening, being present, not just *for* our understanding, will, and perception, but as the being it itself is. The jug remains a vessel whether we represent it in our minds or not. The jug shall be understood not only with the wine, and the drinker, but also with the vessel stand and the earth supporting it.

And because the West also has forgotten what it means to be being, it has forgotten what is to ground, hence forgetting Being. The West also has forgotten the essence of a thing, the reality of the real; this is the very coming into the open of a thing. In general, when the stress is given to the ontological character of nature/*physis*, then the natural things constitute some totality, and their dual structure will call for conjunction of all things, thus constituting some integrated unity of being, in spite of the manifest diversity of things in reality. But when nature/*physis* is analyzed from its coming-into-being, then the natural things appear in their singularity, and their dual character seems to consist only of the disjunction of all things. Thus constituting some diversified plurality, this is in a constant and successive processing of becoming. Consequently, its being remains always hidden.

The Existence of God

Sankara in his Śārīrikabhāṣya of the Brahmasūtras of Bādarāyaṇa has made it clear that once the existence of Brahman is proved, there is no scope for the existence of any supernatural Gods. Hence belief in God is not a requirement of a non dualist. However, being a practical man Sankara himself has authored many hymns in praise of numerous Gods.

Kant though do not agree with the idea of any personal Gods, emphasises in the necessity of the belief in God among common folk in his "Critique of Practical Reason." The term God does not mean merely an eternal nature, the operations of which are insensate and blind, but a Supreme Being, who is the free and intelligent author of all things, and as it is this latter view alone that can be of interest to humanity, we might, in strict rigour, deny to the deist any belief in God at all, and regard him merely as a maintainer of the existence of a primal being or thing--the supreme cause of all other things. It is more correct to say, that the deist believes in a God, the theist in a living God (summa intelligentia). Kant maintains that if there arises a dispute on whether the God exists, according to his

transcendental critique, which has its power and limits of pure reason, it is insufficient to establish the affirmative, it is as powerless, and even more so, to assure us of the truth of the negative answer to these questions.

Heidegger is not interested in the Gods of the theologians, but in the Gods appears in the prayers of the men in search of their common Being. The mentioning of the name of God is not philosophy; it is not abstract theorizing about the problems of knowledge, value; or reality; it is the most concrete thinking and speaking about Being, the differing being of different beings and the onefoldness of their identity in and with all their differences; and it is one with the being of the thinker and speaker, himself. Heidegger goes beyond all limits and says that only a god can save us. The sole possibility that is left for us is to prepare a sort of readiness, through thinking and poetizing, for the appearance of the god or for the absence of the god in the time of foundering (*Untergang*); for in the face of the god who is absent, we founder.

The error was that Being came to be understood in terms of substantial beings with an over dose of the Christian concept of a personal God within the frame work

of logic. Consequently, the ultimate Being was transformed into an abstract term and an empty concept. Being of beings was pushed away into oblivion. Heidegger holds that to consider God as the cause of the world is an improper way of considering the issues. *In identity and Difference*, Heidegger says: Man can neither pray nor sacrifice to this God. Before the *causa sui*, man can neither fall to his knee nor play and dance before this God. It is necessary to overcome metaphysics and abandon the metaphysical conception of God. In his later philosophy, Heidegger discusses the absence of God. God has withdrawn from the contemporary Western world. Heidegger holds that metaphysicians need to recognize the difference between Being and beings. Heidegger points out that Being can be identified with God, the highest Being, and the first cause (*causa prima or causa sui*). Heidegger holds that there can only be one Being as the ancient philosophers have seen it. Heidegger tells us that any attempt to separate beings from the question of Being will end up in confusion.

The Morality of Humanity

Sankara's philosophy is notably without an ethics. Sankara develops a sort of natural philosophy, a cosmology

with a silent, inactive and unchanging cause. However, an evolutionary basic morality is present in his works. The nature of the Morality that a man needs to be acquired according to Sankara can be understood from the prequalifications that a man should acquire before entering into the inquiry into Brahman as described in his Śārīrikabhāṣya first sutra athāto brahmajijñāsā namely 1) discrimination between things permanent and transient, (2) renunciation of the enjoyment of fruits of action in this world and in the next, (3) the six treasures, as they are called, viz; not allowing the mind to externalize and checking the external instruments of the sense organs (Śama and Dama) not thinking of things of the senses (Uparati), ideal forbearance (Titikṣā) constant practice to fix the mind in God (Samādhāna), and faith (Śraddhā) and (4) the intense desire to be free (Mumukṣutvam). Thus Sankara holds that the achievement of liberation is the highest good. He who knows Brahman becomes Brahman.

Kant says that the whole course of our life must be subject to moral maxims; but this is impossible, unless with the moral law, which is a mere idea. Without a God and without a world, invisible to us now, but hoped for, the glorious ideas of morality are, indeed, objects of

approbation and of admiration, but cannot be the springs of purpose and action. Happiness or Morality alone is far from being the complete good. Happiness, therefore, in exact proportion with the morality of rational beings constitutes the supreme good. The highest ends are those of morality, and it is only pure reason that can give us the knowledge of these.

According to Heidegger, moral and legal concepts infiltrate the picture of nature. Humanism, in the narrower, historical sense, is nothing but a moral - aesthetic anthropology. The name "anthropology" here designates rather, that philosophical interpretation of man which explains and evaluates beings as a whole from the standpoint of, and in relation to, man. Moral enthusiasm is a feeble ontology revealing the ego in its dignity when it is unable to reveal itself as itself and in its essence of a being-as-self. Metaphysics is the space of history in which it becomes destiny for the supersensory world, ideas, God, moral law, the authority of reason, progress, the happiness of the greatest number, culture, civilization to forfeit their constructive power and to become void. We are calling this essential ruin of supersensory its putrefaction. In order to translate ourselves into that which comes to language in

the saying, we must, prior to all translating, consciously set aside all inappropriate preconceptions such as from morality and the law, the specialized areas of nature, ethics, jurisprudence etc. So, finally, as a primitive outlook still prevails in the saying which interprets the world uncritically and anthropomorphically, we take refuge in poetic expressions.

It is not desirable to bring the phenomena, characteristic and primary modes of the being of everyday Dasein into moral applications or anything of that sort. These phenomena as structures of Dasein should be seen not in terms of any sort of theory of man, but as the basic determination of its being directly in terms of the everydayness closest to it, and to proceed from there back to the fundamental structures themselves. The two egos, the one which posits the law and the other which submits to it, are defined starting with the difference of the representation and consequently as essentially different. The affirmation of their unity, the affirmation according to which 'respect for the law' is respect for oneself also remains without foundation.

Conclusion

Within every philosophical enquiry in search of truth, some basic human aspirations remain the same. The philosophies of Sankara, Kant and Heidegger are no exception to this rule.

While Sankara and Kant identify a *causa sui* for the universe, Heidegger agrees with the same only in respect of material world and searches for the Being of the Dasein. The knowledge of Sankara and Heidegger largely depend on human experience, whereas the supreme knowledge of the humans according to Kant flows from superior reason. The material world according to Sankara is secondary, while Kant holds that all source of knowledge comes primarily from the world. Heidegger emphasises to see the world as such without concealment. Sankara though proves a Brahman with no qualities, promotes theism. Heidegger refutes the concept of a metaphysical God, but insists that Dasein needs a God for his existence. The God of Kant ordains everything; but he promotes worship of God among ordinary men for practical reasons. Sankara gives more importance to personal values than common morality. Kant identifies morality in par with the purity of the reason of

humanity as a whole. Heidegger upholds the need of the humans to go beyond all moral and ethical limitations.

Thus there is a common ground laying hidden the philosophies of Sankara, Immanuel Kant and Martin Heidegger as far as the above five mentioned aspects are concerned.



ṚGVEDIC UṢAS-THE ENVIRONMENTAL BEAUTY

The term environment means the surroundings of particular items of interest. It also expresses some other meanings such as; the area around something, natural world etc. The natural environment encompasses all living and non living things naturally occurring on earth. The natural environment consists of all natural phenomena, all micro organisms, atmosphere, soil, air, water, fire, energy, climate etc. The modern concepts of environment can be located in our ancient scriptures. In the Vedas, Upaniṣats, Purāṇās, texts come under technical literature and other forms of literature, there are a plenty of ideas on environment. As the primitive man cannot control the nature, he began to worship them. He believed that the admiration towards the nature will help him in his livelihood. These types of worships can see in the Vedas. The Vedic hymns are generally the prayers of the primitive man for his peaceful life. Their chief gods were phenomenal, ex., Agni, Uṣas, Rātri, Vāyu, Varuṇa etc. Their belief was that with the help of these delightful gods they can attain wealth and health by which they can live

peacefully and gladly. So they prayed and prayed to the environmental gods.

These types of prayers can see in our sacred texts, Vedas. There were may other natural forces which transformed into the position of a god. Some examples are, the Goddess Uṣas, Rātri, Marut, Vāyu etc. Among these devatas, Uṣas attained a prominent place. Uṣas or the Dawn beautifies and purifies our environment. From the prayers of those primitive men we can depict the beauty, strength and prominence of the Dawn.

According to Yāska the Dawn is that which shines, 'uṣā vaṣṭeḥ kāntikarmaṇaḥ'. The goddess of Dawn, Uṣas is addressed in about twenty hymns of Ṛgveda. Hundreds of other hymns have mentions her. When compared with other gods the physical phenomenon of the Dawn is vividly dealt with. Most of the Ṛṣis of Ṛgveda have praised Uṣas in their hymns. The materialistic approach towards the dawn is also worth mentioning; as,

'The goddess Night and the goddess Dawn eternal maidens in black and white complexions take birth and

revolve themselves around the Earth and Heaven every day'.

'The same today, the same tomorrow, the irreproachable Dawns precede the distant course of Varuṇa by thirty yojanas and each in succession revolves in its appointed office.' 'Thus the dawn traverses thirty Muhūrtas throughout the day.'

The Dawn is personified in a rather stylized symbolic form, as,

'the gatherer of wealth, the Dawn in her well bound chariot fully with life, intelligible and handsome with ruddy radiance and colored rays approaches to bliss us with happiness.'

She praised beautifully by the seer,

'like a beautiful mare, the radiant mother of the rays of light, the object of sacrifice, she is the friend of Ásvins. Her complexion is either fair or golden.'

'the auspicious rays are visible like showers of rain. The Dawn has filled the world with ample light, sweeping out the darkness.'

To take the rays as the basis of life is by no means an ordinary idea. Uṣas has been described as bearing great light, possessed of great seeing power, luminous, soothing to every eye, emerging out of stupendous energy and eagerly awaited by everyone for the sake of the continuance of life.

The herds of the Dawn have spread light over the world, they make manifest the light in the eastern portion of the firmament, brightening all things, like warriors burnishing their weapons, the radiant and progressing mothers of the earth, they travel daily.

In yet another mantra, she again is described as omniscient, luminous and illuminating everything universally.

‘in view of her shading diversely in the horizon, she has been invoked in the plural and as shedding wonderful light, giving birth to the sun, to the sacrifice and to Agni and removing the darkness which is not to the liking of the seer.’

She has been addressed as the best of the lights, variegated, and luminous and as giving birth to the sun on

the one hand and as having had her path cleared by the night on the other.

She is visualized as clearing the path for the people, riding a colossal chariot, mobilizing people universally and shedding her light at the break of the day. All these accounts have been explained by scholars in modern times in terms of the physical phenomena of the sequence of night, dawn and rising of the sun in the commonplace manner.

Light in the Veda from the very beginning has been used symbolically. There is a marked difference between physical light such as emitted by the sun and fire and the sensory light such as one possessed by the eyesight. While the physical light is an external aid to the act of seeing, the eyesight acts as the seer itself, though, of course, as the agent of the real seer which is the Self. Complete redemption from fear is another characteristic feature of the Vedic light. When the Dawns rise, the rays blessed by Indra awakens all the living beings and influences them to do their beauty.

Uṣas was described as,

‘uṣā ā bhāhi bhānunā candreṇa duhitardivaḥ
āvahantī bhūryasmabhyam saubhagam vyucchantī
diviṣṭiṣu.’

‘shine around, Uṣas, with cheering luster, bringing us
everyday much happiness, and scattering darkness’.

‘yasyā ruśanto acaryaḥ prati bhadrā adr̥kṣata
sā no rayim viśvavāram speśasa maṣā dadātu
sugmyam’.

‘may that Uṣas whose bright auspicious rays are visible
all around, grant us desirable, agreeable, and easily
attainable riches.’

‘supeśasam sukham ratham yamadhyasthā uṣas tvam
tena suśravasam janam prāvādya duhitardivaḥ.

‘Uṣas in the ample and beautiful chariot in which thou
ridest, come today, daughter of heaven to the pious offerer
of the oblation.’

‘vyucchantī hi raśmībhirviśvamābhāsi rocanam
tām tvāmuṣarvasūyavo gīrbhiḥ kaṇvā āhūṣata’.

‘thou Uṣas dispersing the darkness, illumines the shining universe with thy rays; such as thou art, the Kaṇvās, desirous of wealth, praise thee with their hymns.

Just as darkness is the source of fear from the physical, even so ignorant involvement in the worldly affairs is the source of apprehension from the psychic. Just as redemption from the fear of the physical born of darkness depends on the procurement of the physical light, even so redemption from the fear of the psychic requires attainment of the knowledge of the spiritual sort. Day-light is comparatively free from danger. Bal Gangadhar Tilak takes a long stride above this contention by introducing his hypothesis of the Arctic origin of the Aryans. According to him, the Vedic Aryans while living earlier in the Arctic region were very much afraid of long nights there and hence their natural craving for the broad day-light which was utterly rare at that location.

The light of the Vedic seer is symbolic of the highly willed aspiration of man. Just as the physical light makes things of the external world visible to the individual concerned, even so the spiritual light enables his inner being to understand things internal discretely.

‘the footless Dawn comes before the footed sleepers,
the headless Dawn animates the head of living beings with
consciousness causing them to utter loud sounds with their
tongues.’

Having visualized the Dawn the Ṛṣi rejoices,

arise, the breath, life, again has reached us;
darkness has gone away and light is coming.
she leaves a pathway for the sun to travel
we have arrived where men prolong existence.

The deities of the Dawn restore the consciousness of
sentient creatures.

‘at the dawning the various birds rise up from their
nests and men who have to earn their bread (quit their
homes)’.

While the physical light is an aid to seeing things
physical, the spiritual light does the same in regard to
understanding. That state of understanding alone deserves
to be conceived as a light which makes the object of

understanding clear to the person concerned as light makes things clear to him at once with just one flash of it. This is the basic point why light has been chosen by the Vedic seer for symbolizing the psychic and spiritual power of illumination.

Dawns have been associated with the sun in the plural as well as in the singular. Thus there is no doubt about it that the account may look realistic and fairly well applicable to the physical world. It can be the light of the knowledge of the Supreme as it alone is capable of making all living beings see the right path of liberality and efficiency in life.

Conclusion

Nature's beauty is an art of God. The Dawn is one among the most beautiful phenomenon in the nature. The Dawn spreads light all over the world. She arouses all living creatures to their labors. (1.92) The dawn rouses one man to acquire wealth, another to earn food, another to achieve greatness, another to sacrifices another to his own pursuits, another to activity and lights all men to their various means of maintaining life. (RV.1.113). The self illuminating Dawn announces the declination of the first

portion of the day. She confirm in us every propitious act, earnestly invoked by us today, dispersing the darkness. (RV.1.123). The days starting with beautiful Dawns are fit for good action hence the earth will be a favorable dwelling place for us. (RV.1.90). The Dawns being unaffected by diseases, reaches us and removes our diseases. (RV.10.35).

Apart from the phenomenal features the Dawn has a psychological meaning too. The Dawn is the inner Dawn which brings to man all the varied fullness of his widest being, force, consciousness, joy; it is radiant with its illumination, it is accompanied by all possible powers and energies, it gives man the full force of vitality, so that he can enjoy the infinite delight of that vaster existence. The deity of the Dawn is a unique symbol of worship backed by heritage, experience and a sound philosophy underlying in it. The symbolic nature of the light gets further confirmed by the vital role it plays in removing enmity and evil, and correcting the aberrations of character. The Dawn is said to be respectfully bowed to by the whole world on account of making available the light by means of which she is expected to brush aside enmity and obstructions.



BEING UNCONSCIOUS IN CONSCIOUSNESS, THE INDIAN DILEMMA

Jean Paul Sartre in his "The transcendence of the ego" states, "phenomenology is a science of *fact*, and that the problems it poses are problems *of fact*, which can be seen, moreover, from Husserl's designation of phenomenology as a *descriptive* science. Problems concerning the relations of the I to consciousness are therefore existential problems." He adds, "It is a real consciousness accessible to each of us as soon as the "réduction" is performed. And it is indeed this transcendental consciousness which constitutes our empirical consciousness, our consciousness "in the world," our consciousness with its psychic and psycho-physical *me*." Thus the issue of consciousness cannot just be limited to phenomenology, but it is also existential as well and includes a problem of being. Unfortunately, there is no logical system of philosophy which can consider and answer simultaneously, the problems of phenomenology existence and being of a thing that is both subjective and objective in nature. Our enquiry today is to find one of its kinds in Indian scenario.

All the Indian Classic philosophical systems insist that every technical term in a philosophical discourse need be defined before entering into the discourse. This precaution is against the fallacious practice of bringing in substitute or alternative definitions for philosophical concepts proven defective during the course of the enquiry. If a concept in enquiry is defeated, then a further enquiry can be initiated again afresh starting from the very initial sets of definitions and any intermediate or corollary inference arrived at during the process of the enquiry with the defeated definition shall only yield disastrous results. Thus we need to define consciousness to start our enquiry.

The Western Philosophical enquiry into Consciousness is said to have begun with John Locke's "Essay Concerning Human Understanding" published in 1690. John Locke defined consciousness as "the perception of what passes in a man's own mind." Evidently such a Consciousness does not represent a universal idea of what constitute Consciousness of the modern era. But in India there has been many equivalents for the term Consciousness, out of which prajñāna is the most famous and the Mahāvākya "Prajñānam Brahma" is served as the definition of Consciousness for the Upanishadic Philosophers. Puruṣa of

the Sankhyas, Prajñā of the Yogis, Jīva of the Vedantins, are worth mentioning. The Naiyayikas' ātmā and mana are real and these two together comprise the Consciousness. There are many other Indian concepts for Consciousness. But, however, we need our general definition.

For a general definition we have to combine the ideas of at least those of Sankhya, Yoga and Nyaya systems of Philosophy. The Sankhya says that Puruṣa is independent of the nature, but capable of acting within the nature. Prajñā of Yogasastra should be free from the hallucinations of śabda, artha and jñāna. Nyaya preaches ātmā and mana as dravya or material with existence and meaning.

Thus Consciousness according to Indian Philosophical systems may be defined as the realisation of an existent independent self comprising of the soul and psyche, devoid of the word, its meaning and the knowledge of the meaning of any object. This nature of Consciousness is abstract in nature, and neglects the natural weave of phenomenal truth covering any objective reality. Thus removing objectivity from the enquiry, the Indian Consciousness can only be subjective, and any subjective

enquiry requires tremendous subjective data and a proper logical tool to process them.

The main source of subjective data for Indian Philosophies is found in the collective personal experiences as revealed from the works of many ancient sages of the Upanishadic period. The accumulated information of these Upanishadic enquiries contained only symbolic phenomenal value, but they excelled any other enquiry of subjective nature of any land where man dwelt.

The standard tool for the acceptance of the veracity of the collective subjective experience of the Upanishadic people was to make use of them to all the enquiries of the existing philosophical systems dealing Consciousness and to subject thereby the respective Upanishads in question to the test of use and acceptance. Even though many thousands of Upanishads were in existence just more than one hundred is extant now and among these extant Upanishads only one or two dozen could grow into prominence. All the prominent Indian Philosophical Systems have depended largely on the data of these Upanishads for the metaphysical analysis of the Self.

Self according to Indian tradition comprises of an absolute and complete Universal Self called Paramātmān or its equivalent and many incomplete individual Selves called Jīvātman. A major dispute between Indian Philosophical systems is on the distinction of the Paramātmān and Jīvātman.

The one dwelt in the Sun that keeps all beings living represented the first, and one in the innermost of the person conducting enquiry represented the next. The general trend of Indian Philosophy is an attempt to unify both.

Thus having come to the status of prime subject matter of any enquiry concerning Consciousness, the Jīvātman is now put to the test of purification of its Self from the influence of the impure phenomenal transactions. Once phenomenal aspects are fully eliminated from the Self, what is left is pure Consciousness.

As a corollary, Consciousness, when considered in its purity must contain nothing phenomenal; and a person of enquiry while searching his true Self in pure Consciousness should forget about the entire world around him. That is

why the mystic explorers of the true Consciousness of the Self, opted solitude in isolated caves. That is why Samadhi is considered as forgetfulness of the world around. That is why detachment and renunciation remain the highest aspirations of the spiritually grown people of India. Thus in true Consciousness one should be unconscious of the world around.



CĀRVĀKAS IN THE AGE OF ŚRĪ ŚAṆKARA AS REFLECTED IN ŚAṆKARAVIJAYA OF ĀNANDAGIRI

Introduction

Our broad Earth has many continents and countries. Great personalities and scholars in various fields make their country famous worldwide. In our country, India, there were so many great personalities. Among the great personalities who made India glorious, our spiritual leader Jagadguru Śrī Śaṅkara stands first. Śrī Śaṅkara was born in A. D. 8th century in the village of Kalady in Kerala.

After completing his study on Vedas, Śrī Śaṅkara renounced the world at an early age in quest of truth. The great ascetic Govindapāda led him to the monastic life of devotion to the practice of spiritual austerities, meditation, yoga and learning. He engaged himself in reforming the sanātana dharma, the eternal religion of Hindus; the foremost among them are commentaries on Bhagavadgītā, Brahmasūtras and the principal Upaniṣads. He became the personification of the wisdom of the time.

He travelled all over India, preaching the divinity of the soul and the nonduality of existence. Before his death, at the age of thirty two at Kedarnath in the Himalayas, Śaṅkara had established monasteries at Sringeri in the south, Puri in the east, Dvaraka in the west, and Joshimath in the North. Śrī Śaṅkara was a philosopher, poet, savant, saint, mystic, religious reformer, debater of supreme forensic power and a passionate lover of Brahma.

Śaṅkaravijaya of Ānandagiri

The disciples of Śrī Śaṅkara wrote travelogues of victory of the great master over the learned masters of many religions. Those texts reveal various territories, rituals and rites of the religions, faiths and philosophies of the lands etc.

Ānandagiri, a great disciple of Śaṅkara wrote Śaṅkaravijaya which is a detailed description of Śaṅkara's conquest all over India. The stories of Śaṅkara from the cradle to the grave are dealt with in the text. He met opponents from other schools in open debates, refuted their views and re-established the supremacy of Non-dualistic Vedanta. All these aspects are clear from the

different prakaraṇas of Ānandagiri. Ānandagiri portrays various sects of religions of our ancient India. He depicts the travel of Śaṅkara with his numerous disciples starting from the Madhyārjuna land converting by his speeches all other Brahmins to advaitamata. Then Śaṅkara goes to Rameswara. There arrived many enemies of advaita, wearing different signs of Maheśa. They were Śaivas, Raudras, Ugras, Bhaṭṭas, Jaṅgamas and Pāśupatas. With clear arguments and evidences Śaṅkara makes them the followers of advaitamata. He also makes the Śivamataikadeśins and Vaiṣṇavās into the devotees of Advaita. He establishes with clear evidences and reasons the problems inherent in the philosophies of different sects like; Pañcarātrāgamavādins, Vaikhānasamatavādins, Karmahīnavaiṣṇavās, Hairaṇyagarbha-vādins, Agnivādins, Saurās, devotees of Mahāgaṇapati, Haridrāgaṇapati, Ucchiṣṭagaṇapati, Navanītasvarṇagaṇapati, Śakti, Mahālakṣmī, Vāgdevatā, Kāmākṣī, Kāpālikās, Cārvākins, Saugatās, Jainās, Bauddhās, Mallāris, Viṣvaksenās, Manmathavādins, Kuberavādins, Indravādins, Yamās, Śūnyavādins, Lokamatavādins, Sāmkhyās, Yogavādins, Candras, Rāhuvādins, Kṣapaṇakas, etc. Ānandagiri describes various aspects of various sects in a wide manner. The social status of different regions of India,

their beliefs, and the dress code and markings of many sects are well described.

Cārvākās in the age of Śrī Śaṅkara

From the conversation of a Cārvāka with Śaṅkara in the 25th prakaraṇa which is known as Cārvākamataṁirvahaṇa, the philosophies of Cārvākas as observed by the nondualists are revealed. The episode begins as;

A Cārvāka, who happened to see the great master along with numerous disciples gets astonished and thinks, “the stupid fellows, they don’t know the real truth, they are murmuring on false ideas. If I stay with them I also will be a fool. There is a sanyāsi who seems as the leader of this crowd. If he is intelligent I can stay for some time, otherwise I will run out of here”.

Then he entered into the sabhā and asked to Śaṅkara “he swamin, I will explore to you the true knowledge. I will explain you the truth. Please listen. All the body is formed from our father and mother. Father and mother are the reasons for the origination of body. This body includes

sense organs, life etc. If the organs and Jīva are lost, the body will be lifeless and this state is known as Mokṣa. You fools say this body will take birth again. This will become ashes and how these ashes can take birth again? When the river entered into ocean the river became ocean. The river water does not return from the ocean. In the same way the lost body cannot come back. Death is the Salvation. For the pleasure of dead, these brainless persons are performing rituals, like śrāddha. They declare, by the food offering in śrāddhas their dead forefathers will be happy. This is utter foolishness.” Then he accuses the advaitins, “You also believe in heaven and hell and believe that the highly developed souls, who lead an extremely righteous life, meditate with whole hearted devotion and practice the various spiritual disciplines, attain liberation. Some return to earth for re-birth. Those who perform actions forbidden by religion and ethics assume hell. After death such human bodies dwell in hell and after expiating their evil actions they are reborn on earth as human beings.”

The Cārvāka then avers, “But these arguments are not true. There are no external worlds other than earth. Svarga and Naraka always exist in our earth. When one

experiences happiness and pleasure, he is in Svarga or heaven. When one go through severe difficulties, painful experiences, agonies he is in Naraka or hell. So this world is heaven and hell, no other extra worlds. Heaven and hell can be seen directly with our sense organs.

When the creatures became dead their organs are also dead and with these dead organs how can they go to paraloka? You may say that Jīva is going to paraloka, but Jīva is shapeless, without shape, without a svarūpa how can Jīva travel to paraloka? So there are so many false and fake statements in your religion. There are no such stupid statements in our religion and hence our religion is the best."

After hearing all these arguments Śaṅkara replied to him, "He Cārvākin, what you say is all false statements. Your statements are all against vedapramāṇās, i.e. against the accepted philosophies of vedas. Jīva is quite different from body and organs, he is also the paramātmā. Pure consciousness associated with individual ignorance is called the Jīva, the individual living soul. The Jīva dwells in a body. Only because of Jīva, the mind, the buddhi, the ego and the senses appear to be conscious; *'antaḥkaraṇavṛttau*

kūṭasthasyaiva pratiphalanam Jīvaḥ. The argument of you that the death is the salvation is not sound, without knowledge one cannot attain salvation. It is also evident from the Vedas; *‘jñānāgnidagdhakarmāṇo yānti brahma sanātanam’*.

The External body or sthūlaśarīra may be burned into ashes but the sūkṣmaśarīra goes to paraloka. For that Jīva which goes to the other world, his son should perform the rituals like śrāddhās. By those rituals he will be free from the state of preta and will attain puṇyaloka. The purāṇās also state that by offering piṇḍās in Gaya the forefathers will be free of evils. So the piṇḍadāna is a necessary ritual.

You said Jīva is without svarūpa and hence it cannot travel. That is not true. Liṅgaśarīra is the svarūpa of Jīva. Like a flying bird Jīva travels from one world to the other. Hence, you Cārvāka the fool, evil doer, go fast from here.” When Śaṅkara said these words the Cārvāka realized the importance of advaitamata and he threw away his religion, thought, and became a follower of Śrī Śaṅkara.

Thus the Cārvākamatanirvahaṇaprakaraṇa, reveals the basic concepts of Cārvākins as understood by the Advaitins.

It is also evident that Cārvākamata was an established religion of that time.

Conclusion

Śrī Śaṅkara was born in A. D. 8th century in the village of Kalady. After completing his study on Vedas, he renounced the world at an early age in quest of truth. He travelled all over India, preaching the divinity of the soul and the oneness of existence. Ānandagiri, the great disciple of Śaṅkara wrote a text Śaṅkaravijaya which is a detailed description of Śaṅkara's travel all over India. The stories of Śaṅkara, from the cradle to the grave are explained in the text.

From the sketches of Ānandagiri, we can see various sects of religion of our ancient India. He describes various ceremonies, rituals and other aspects of various sects in a wide manner. The 25th prakaraṇa is known as Cārvākamataṁirvahaṇa.

The philosophies of Cārvākas are discussed in the conversation of a Cārvāka with Śaṅkara. According to Cārvākas perception is the only authority. There is no

other world. Death alone is liberation. There is no heaven, no hell, no final liberation, nor any soul in another world. The ceremonies for the dead are meaningless. These basic philosophies of Cārvākās are revealed in the Cārvākamatanirvahaṇaprakaraṇa of Śaṅkaravijaya written by Ānandagiri.



INFLUENCE OF SANSKRIT LITERATURE IN ANCIENT AND MEDIEVAL ORIYA WORKS

Oriya belongs to the Magadhi division of the Indo Aryan branch of Indo European languages. It is averred that Oriya has originated from the language odro which is mentioned in the Natyasastra of Bharata. According to some Oriya is originated from Pali. One of the original models of ancient Oriya language can be traced back to the kharavela Hathi Gumphra inscriptions in recent Pali. Oriya literature has a history since 8th century A.D.

Vajrayana Buddhist poets initiated a system of charyapada or charyagiti in Prakrta literature from 7th century A.D.. Baudhagan O Doha one among the charyapada is an ancient Oriya work. Indrabhuti, his sister Lakshminkara, Patmasambhava, Gurupada, Birumapada, Kanhupada, Disukupada, Lamaipa, Daripa, Kampalpa and Hadipa are prominent Odisha born charyapada poets. Charyapadas are practically ten lined short poems with Buddhist themes and teachings. Most of them are indebted to Sanskrit and Pali literature. The most ancient extant

Oriya work is Kesaba Koili of Markanda Das of 12th century A.D. in chautisa form. As the name reveals this is the story of Krishna. During the 8th century A.D. many works of this type of literature showed inclination to ancient Oriya language and these works are now termed as examples of early Oriya poetry. The Madala Panci Vamsavali Gadya of Puri Jagannatha Temple is continuously written from 12th century onwards. Many of these recording are in Oriya and the style of recording is in par with those found in Sanskrit literature.

The age of Sarala Das of the 14th -15th century A.D. who is popularly known as the Oriya Vyasa is remarkably distinguished by the origin of local Mahakavyas. Oriya Mahabharata, Vilangaramayana and Chandipurana are the three major works of Sarala Das depending largely on Sanskrit literature, though independent imagination and interpretation are neatly amalgamated in these works. In Oriya Ramayana many characters belong to Odisha. In Vilangaramayana Ravana defeats Rama, but is killed by Sita. Sarala Das developed Oriya literature into a competent tool for the expression of the culture of Odisha people by evolving style, vocabulary, expression and content from Sanskrit.

The bhakti schools of Jayadeva of 12th century and Chaithanya of the 15th century influenced Oriya literature deeply. Both Jayadeva and Chaithanya were scholars in Sanskrit and their works were mostly depending on Bhagavata and Mahabharata. Both of them were dwellers for years at the Puri Jagannatha temple in Odisha. Both the kings and scholars along with the general public were deeply attracted by their Bhakti movements and later Oriya authors were greatly influenced by their bhakti movement. Dozens of valuable works based on Bhagavata were gradually introduced into Oriya literature. Rudra Sudhanidhi, a saivaite prose work in Oriya of Nayanandavadhuta svami of 14th – 15th century A.D. is also has Sanskrit origin.

The age of Panchasakhas of the 15th and 16th century A.D. have remarkably brought the bhakthi culture into Oriya literature. Balram Das, Jagannatha Das, Achyutanand, Jasobanta and Sisu Ananth are the Panchasakha poets. They have never met together and were not influenced by each another, but their common style, theme and period brought them together to be termed later by modern Oriya historians as Panchasakhas.

Balram Das, born in 1470 is the author of Jagamohan/Dandi Ramayana, Gita translation, Oriya Ramayana, Gupta Gita, Brahmanandabhugola, Amarakosagita, Vedantasragita, Bhavasamudra, Saptangayogasaratika and Lakshmipurana, all of them being indebted to Sanskrit literature. Jagannatha Das, born in 1490 is the translator of Sanskrit Bhagavata into Oriya. All other important works of Jagannatha such as Ushakirana, Tula Bhina, Darubrahmagita, Mrgunistuti, Dhruba Stuti and Pasandadalana Mahabharatasamgrah are indebted to Sanskrit literature. Jagannatha Das introduced the system of Bhagavatha Ghar in each village in which all the villagers united together used to sing and hear Bhagavata. Later these houses became schools and libraries. Government started to give grants to such Bhagavatha Ghars and in due course all of them became under the control of the Government. Achyutananda Das of 15th century A.D. wrote Bhagavata Lahiri-Harivamsa to propagate the jnanamisrabhakti. His other important works Sunyasamhita, Gurubhaktigitha, Garudagita, Anakarasamhita, Paramaguptagita, Ogala, Agatabhavisya, Jnanodayakoili, Ekaksarasamhita etc. are greatly influenced by Sanskrit literature. Harivamsapurana is his monumental work. He translated Sanskrit Harivamsa in 7 parts.

Jasobanta Das of the first half of the 16th century A.D. wrote Loigita, Premabhakti, Brahmagita, Govindacandragita. Their contents have originated from Sanskrit literature as well. Sisu Anantha Das of the first half of the 16th century A.D. wrote Bhajanatatva and Anakaranasabda.

Upendra Bhanja, the famous scholastic Oriya author wrote the texts Vaidehisavilasa, Lavanyavati, Kotibrahmanandasundari, Premasudhanidhi, Kalakautukam, Gitabhidhana, Ramalilamrta, Subhadraparinaya, Rasikaharavali. Pranavavyahrtigita of 1646 written by Vipra Jambesvara Das is also indebted to Sanskrit. The 17th century poet Krishnadas, Ramacandrapattanayaka, Madhusudana, Bhima, Dhivara, Sadasiva, Sisu Isvaradasa etc. wrote kavyas and long poems based on themes from puranas.

Suryasiddhanta of 1721 of Nimbadeva, Caturabinoda and interpretation of the Pancatantra stories of Brajnath Badajena (1730-1795) Hasyakallola of Kavi Surya Baladeva Rath (1780-1845) which is an imitation of Sanskrit work Hasyarnava of Jagadisvara of 17th century,

Prastabacintamani of Nilambara Vidyadhara etc are some works of 18th century authors influenced by Sanskrit.

Cuttack mission press, the first printing press of Odisha was established in 1837 for printing missionary literature. The first printing press for the use of the public was established in Odisha in 1866, followed by the first issue of Utkal Dipika, the first regional news paper of Odisha published in august 1866. The establishment of a series of presses followed and the literary activities achieved major prominence. Early 19th century works remarkably was distinct from their predecessor work with a sense of identity and social commitment.

Gopalakrishna Patnaik (1784-1862) received inspiration from Sanskrit prosody and kavyas and wrote Gopalakrishna Padavali O Gopalakrishna Grandhawali. The Vaishnava poet Gopala Krishna, Dina Krishna Das, Abhimanya Samanta Sinhara, Bhaktacarandas, and Gopalakrishna have always dealt with the love of Radha and Krishna as their theme. Their contents always stucked to Bhagavata, but their treatment and language varied greatly. For example Madhura Mangala of Bhakta Charana Das is quite distinct from the works of Gopalakrishna. The

blind poet Bhima Bhoi (1855-1895) and Arakshithadasa have brought mutiny into the bhakti movement, bringing it near to the people's survival instincts.

The trio of Kabibara Rai Bahaur Radhanatha Ray (1849-1908), Fakir Mohan Senapati (1843-1918) who is considered as the father of Oriya nationalism and Bhaktakabi Madhusudana Rao (1853-1912) have brought modernity into Oriya literature. Rathanatha Ray wrote famous kavyas like, Lekhabali, Kedar Gawri, Nandikeswari, Chillika, Mahajatra Jajatikeshari, Tulasistabaka, Urbashi, Darabara, Dasaratha Biyoga, Savitricharita and Mahendragiri, most of them influenced by Sanskrit works.

The modern Oriya literature starting from the works of Fakir Mohan Senapathi is characterized by the existential issues of its people and upholding the uniqueness and identity of its language. The dependence on Sanskrit themes slowly started to diminish being substituted by regional issues and freedom movement. However, a serious and scholastic approach to the Sanskrit works was resorted to by Oriya authors, giving rise to many valuable translations and interpretations of famous Sanskrit works.

Among the translations of Fakir Mohan Senapathi, Ramayana, Mahabharata, Chandrogya and Mandukya Upanisats, Harivamsa, Bhagavadgita etc. are most prominent. He has also written a Mahakavya on Buddha. Madhusudan Rao (1853-1912) developed a modern Oriya prose style with adequate vocabulary availed from Sanskrit both in the forms of tadbhavas and tatsamas. Bhaktakavi Ramdas initiated biographical works such as Dardhyatabhakti which contains brief biographies of 55 people including characters of Sanskrit literature such as, Bali, Karna, Hariscandra etc.

Sivadas, Sridhardas, and Basudeva Misra took up many translation works from Sanskrit, such as; Batirasimhasanakatha, Hitopadesa and Gitagovinda respectively. In 1924 Arta ballava mohanty (1887-1963) established Prachi Samiti which published numerous classical works into Oriya including many from Sanskrit. Vinayak Misra's Adhunik Oriya Sahitya Itihasa, Natavar Samantarai's Oriyasahitya Itihasa and History of Oriya Literature by Mayadhar Mansinha, mention lots of Oriya works influenced by Sanskrit literature. Bensidhar Mahanthy introduced critic works in Sanskrit style into Oriya literature. Many of his successor authors continued his

path. Sahitya jijnasa of Gangadhar Bhal, Sahityasamiksana of Govis Udgat and Sahityayana of Pahlada Pradhan are worth mentioning among these.

The influence of Western education, the growth of socialist outlook, the momentum of freedom movement and the emphasis on the ground realities of the people in contemporary literature deliberately released Oriya literature from the influence of Bengali and Sanskrit. Oriya literature also is becoming more and more indigenous like any other regional language.

The Post Modern Oriya literature is characterised by an awareness of criticism through Indian origin and culture. Even though the macro aspects of post modern Oriya literature is lacking any more formal influence of Sanskrit works, micro aspects of Sanskrit literature are on the contrary, greatly looked into and appreciated and applied by the post modern Oriya authors.



MELPUTTŪR NĀRĀYAṆABHAṬṬA – THE GREAT GRAMMARIAN POET OF KERALA

Introduction

Melputtūr Nārāyaṇabhaṭṭa was born in Melputtūr Illam of present Malappuram District of Kerala, India. He studied mīmāṃsā from his father Mātr̥datta, Ṛgveda from Mādhava, Tarkaśāstra from Dāmodara and Vyākaraṇa from Acyutapiṣāroṭi. Out of the 121 works attributed to Nārāyaṇabhaṭṭa, there are kāvyas, muktakas, prabandhas, praśastis, śāstra works, stotrakāvyas, a group of stray verses, etc. The combination of such variety of subjects and styles and the superb skill in the art of creating excellent poetry make him superhuman.

Nārāyaṇabhaṭṭa has three prominent works on Sanskrit grammar namely, Prakriyāsarvasva, Dhātukāvyā and Apāṇinīyapramāṇatā. Prakriyāsarvasva is one among the medieval works on Vyākaraṇa which is in no way subservient to the Vaiyākaraṇasiddhāntakaumudī of Bhaṭṭojidīkṣita. Dhātukāvyā is a successful attempt to complete Vāsudevavijaya of Vāsudevakavi, in three sargas.

He has illustrated 1948 grammatical roots of Sanskrit in Dhātukāvya. Apāṇinīyapramāṇatā reveals his liberal attitude towards the authority over the science of Vyākaraṇa. He has also exemplified numerous grammatical peculiarities in many of his works including his campūprabandhas. I would like to share my thoughts on his grammatical excellence through some of his works with special reference to Rājasūyaprabandha.

Rājasūyaprabandha

Rājasūya is one of the most mature campū works of Nārāyaṇabhaṭṭa. It deals with Dharmātmaja's Rājasūya sacrifice with detailed descriptions of the Mīmāṃsā rituals and doctrines.

The introductory verse of Rājasūya praises Govinda and Nārāyaṇabhaṭṭa mentions his name as the author. This excellent campūkāvya revealing the knowledge not only of Śrauta and Mīmāṃsā, but also of the alchemy of pure golden campū stuff, enshrined him as the monarch of the entire Indian poets of the time.

The Rājasūyaprabandha described the Rājasūyayāga done by Dharmaputra. He decided to conduct a Rājasūya

and all the kings were invited to Indraprastha. Kṛṣṇa also arrived to the the city. Yudhiṣṭhira started the dīkṣā for the rites of Rājasūya. After performing the ritual bathing, the king along with his wife, with the conception of the attainment of heaven as the fruit, preferred the addhvaryu etc. for the Rājasūya.

When the time for agryapūjā arrived, Yudhiṣṭhira entered the sabhā and prayed to Bhīṣma to suggest the name of the person to be honoured at the agryapūjā. Bhīṣma praises Kṛṣṇa and suggests him which is joyfully accepted. But seeing this Śiśupāla started to abuse Kṛṣṇa. Bhīṣma then narrated the universal supremacy of Kṛṣṇa. But Śiśupāla became more arrogant and shouted offensive utterances. Kṛṣṇa cuts Śiśupāla's neck with his cakṛa and the liberation of Śiśupāla keeps away a major war. Rājasūya continued without obstruction. Thus Caitra Somayāga was concluded and the amāvasyeṣṭi was also performed. Yudhiṣṭhira along with his wife Kṛṣṇā after finishing the ritual bathe entered the city and showered gold and diamonds over all the people whom he had summoned. Thus Rājasūya remains the masterpiece campū work of Nārāyaṇabhaṭṭa.

Grammatical Excellence

Nārāyaṇabhaṭṭa is a poet with deep technical knowledge and abundant imagination and hence his love for original experimentation by use of hard grammatical combinations is spread all over his prabandhas. An instance is,

गुणैर्गुणाढ्यैः सुगुणात्मकः कृतोऽप्यतीव मुखोऽजनि

भोज्यसञ्चयः।

कृतोऽपि स व्यञ्जनसन्धिकोविदैर्बभार साधु

स्वरसंहितोदयम्॥

These lines mean either that the most efficient cooks who are excellent in joining the different food materials in proper manner, have made the most tasty, pretty and delicious food, or that the persons who are excellent in vyañjjanasandhi, i.e. the euphonic combination of consonants have given rise to svarasandhi or the combination of vowels. The grammatical reference is to visargasandhi. An instance is the case of manorathah.

manas + rathaḥ = manar + rathaḥ (*sasajuṣo ruḥ* A 8/2/66)

manar + rathaḥ = mana + u + rathaḥ (*haśi ca* A 6/1/114)

mana + u + rathaḥ = manorathaḥ (*ād guṇaḥ* A 6/1/87)

Hence the vyaññjanasandhi changes into svarasandhi. In this verse the grammatical terms guṇa, kṛt, vyaññjanasandhi and svarasamhitā are introduced.

सोममिह चर्मपूरं सुतमपिबन्नुदरपूरममरगणाः।

यावद्वेदं मोदात्स्वादुंकारञ्च चरुपुरोडाशैः॥

This verse from Rājasūya enumerates the examples of the sūtra *carmodarayoh pūreḥ* (A 3/4/31) by the use of the words 'carmapūram' and 'udarapūram' in a single line, "somamiha carmapūram sutamapinnudarapūramamaravarāḥ". According to that aphorism the 'kṛt' affix 'ṇamul' is introduced after the verbal stem 'pur', fill up, co-occurring with the nominal padas 'carman', skin and 'udara', stomach, functioning as its direct objects.

Nārāyaṇabhaṭṭa gives the examples for the vārtika *caricalipativadīnām vā dvitvam acyākca hrasvasya*.

सुपाचकैः पावकरूढपात्रिका चलाचलस्वाग्रकरैश्चराचरैः।

मिथोऽतिसम्यग्रचनावदावदैः जना रसांभोधिपतापताः कृताः॥

He gives the examples calācala, carācara, vadāvada, patāpata in the same verse.

The usage of sannantas is notable in these works as in
'tataśca didṛkṣābubhukṣādhanajighṛkṣādi-rasāndhahṛdanta-
caturantaparyanta-dharāntarālamuhurmuhurāpatayālu',
and

**'āgacchantvadhībhukṭiśālam
āśanāyanto digantāgatāḥ
kiṁ dadhyasyatha kiṁ ghṛtasyatha
kimu kṣīrasyatha kṣmāsurāḥ'.**

The amazingly rich vocabulary of Nārāyaṇabhaṭṭa and his befitting presentation of adequately rhyming consonants generate mirthful poetry as in,

kuśaiḥ pavam kumbakurīrabandhanam
kutoऽpi sāsāṅkudhṛtiṁ ca kurvatī

akutsitāśeṣaguṇāpi pārṣatī
kuśabdayogaṁ bahudhā gatā bata.

The grammatical erudition of Nārāyaṇabhaṭṭa can be seen in his other campū works also. Some examples are;

atyadbhutamidaṁ manye yadasau magadhādhīpaḥ
strīhetuṁ cāpamāśrityāpyadantatvamupeyivān

Grammatically 'cāp' suffix when added to get feminine form (strīhetu), can produce only ād-antatva and never ad-antatva. But ironically, the poet states that magadhā the feminine form does not have any adantatva, but its master magadhādhīpaḥ has suffered an adantatva when the cāpa hit his teeth due to strīhetu, that is Draupadī.

येषामयं शाश्वतिको विरोधः तेषामहो द्वन्द्वसमुत्सुकानां

द्रागेकवद्भावमहो विधास्यन्नन्धो नृपशब्दिकवद् बभासे॥

Dhṛtarāṣṭra who was attempting for reconciliation between the Pāṇḍavas and Kauravas, who in turn, were bitterly hostile towards each other and eager to fight, behaved like a grammarian who forms a dvandva compound by combining words denoting beings mutually

inimical by nature. The reference is to the sūtra *yeṣām ca virodhaḥ śāśvatikaḥ* (A 2/4/9) which gives forms like ahinakulam.

Nārāyaṇabhaṭṭa compares Vyākaraṇaśāstra and the palace built at Indraprastha.

या सूत्रकारप्रवरस्य वैभवात्क्वचिन्न वक्तव्यपदं समेयुषी।

अशेषसम्पादितगुप्तिबन्धनाश्रियं दधौ व्याकरणातिगामिनीम्॥

The palace in its glory excelled the śāstra because of the skill of the architect (sūtrakāra) and there was nothing to find fault with (vaktavyapada) in it, whereas with regard to Vyākaraṇa additions and modifications (vaktavyapada = vārtika) have been suggested to the sūtras of Pāṇini (sūtrakāra). Thus Indraprastha excels the Pāṇinian grammar.

झषाश्रितां वशायातां प्रत्याहारावलीमिव

नावमारुह्यते चेरुश्शब्दतन्त्रा इवांबुधौ॥

In Matsyāvatāra, Satyavrata and the sages got into the boat which came to them (vaśāyātām) and which was attached to the great fish (jhaṣṛitām) and the same was,

therefore, like the group of pratyahāras comprising vaś and jhaṣ, which moved about in the ocean of Vyākaraṇa (śabdatantra).

In Yudhiṣṭhirābhiṣeka there is a passage where the terms prakṛti, vṛddhi, guṇa, taddhita and vṛddha are used.

ततो धर्मसूनुममुं ऋतिवृद्धिहेतुं गुणशालिनं शुद्धाकारं
कौरवपदस्यार्द्धं निवेशयितुकामः तद्धितवेदी पौरजानपदादीनपि
वृद्धानुपनयन्धृतराष्ट्रो It may be noted that the expression
taddhitavedī is followed by paura and jānapada which are
got by taddhita suffixes.

Another example is; Hā hā rākṣasarāja
duṣṣaribhavagrastasya dhik te bhujāḥ. O king of demons!
Fie on the hands of you who is afflicted by humiliation. The
poet had deliberately used feminine gender to denote the
hands of Ravana in order to indicate their effeminate
quality.

Nārāyaṇabhaṭṭa excels in his scholarly skill in creating
compounded words in the verses also. The arrival of kings
with their wives, sons, weapons, armies and plenty of

presentations is an instance for his mastery over both verse and Samāsa .

“sarve nirvairagarvā
vividhaparikarākharvamurvīśamukhyāḥ
sastrīputrāḥ saśastrauijjvalavipulabalā dūtahūtāḥ
sametāḥ.”

असूर्यमिव सूर्येण निवातमिव वायुना।
अतोयमिव वर्षेण हरिणा तत्पुरं बभौ॥

The instances like “nikhilajanaghṛtasyā-
madhusyādadhisyādipari-pūraṇa-bhūripariśrāmyadārālikā-
palikāsamākulam, aśnītapibata-khādata-modata-trpyata-
drpyata-madbhutataramabhyavahāracaritram-avartiṣṭa”
also prove his mastery in this regard.

The word praṇāyya from Rājasūyaprabandha is such a word. Being enraged by the adoration of Kṛṣṇa by the Pāṇḍavas Siśupāla addresses Kṛṣṇa as praṇāyyaḥ. Praṇāyyaḥ is an irregularly formed word meaning asammatai or disapproval. Pāṇini directly gives the irregular term praṇāyya with the sutra ‘praṇāyyoḥsammatau’. (pra + ṇi

+ ṇyat - praṇāyyaḥ). Thus praṇāyya denotes utmost contempt, disapproval or dislike. The regular form is 'praṇeya' with the affix 'yat' by the sūtra *aco yat* (pra + ṇi + yat = praṇeyah). By using the word praṇāyyaḥ, Nārāyaṇabhaṭṭa reveals not only the enmity of Sísupāla towards Kṛṣṇa, but also the detachment of Kṛṣṇa towards worldly desires, as asammati highlights the negation of sammati which means desire also. Thus Melputtūr both curses and praises Kṛṣṇa by the use of a single rare species of word with a grammatical uniqueness.

The word nikāyya is another example. The irregularly formed word nikāyya which means a habitation, is arrived at by the sūtra, '*pāyyasānnāyya-nikāyya-dhāyya-mānahavirnivāsasāmidhenīṣu*'.

ni + ci + ṇyat = ni + cai + ṇyat = ni + kay + ya = nikāyyaḥ

Sísupāla ridicules Kṛṣṇa as vāridhinikāyyaḥ, a person who has a habitation in the ocean. So by the irregular form nikāyya, Sísupāla directly mocks at Kṛṣṇa, but indirectly praises him as the master of the ocean city Dvārakā and as

the dweller of the milky ocean. The regular form is niceya by the affix yat using the sūtra *aco yat*.

Nārāyaṇabhaṭṭa utilizes his profound skill in the proper use of Taddhita words in his works. In Subhadrāharaṇa Nārāyaṇabhaṭṭa uses the words 'lālāṭikaḥ' and 'kaukkuṭikaḥ' to portray Kṛṣṇa and Arjunabhikṣu respectively.

lālāṭikaḥ sa khalu kaukkuṭikaṁ yatim tam
bhāmāvidarbhasutayorviditaṁ nināya.

Here the poet gives the examples lālāṭikaḥ and kaukkuṭikaḥ for the sūtra *saṁjñāyām lālāṭakukkuṭau paśyati*. lālāṭaṁ paśyati lālāṭikaḥ. kukkuṭavaddambhena viharati iti kaukkuṭikaḥ. Nārāyaṇabhaṭṭa gives the whole examples for this sūtra in two lines. The Taddhita suffix 'ṭhak' is introduced after the nominal stems 'lālāṭa' forehead, and 'kukkuṭi' hen ending in the second 'sup' triplet to denote 'sees it' when deriving a proper name. The word 'kaukkuṭika' generally means a 'bhikṣu' since, while walking, he sees a distance not more than covered by a fowl's flight. The author not only gives this sense but also extends it to a 'kapaṭabhikṣu', and, indirectly implies all

hypocrites. These additional meanings may be based on Daṇḍanātha. Prakriyāsarvasva states,

lālāṭikaḥ sadā rājñō lalāṭaṁ vīkṣya bhāvavit
kāryabāhyatayā dūrāt phālamātrekṣako'jthavā
kukkuṭīpātāmātraṁ yo mārگاṁ śuddhyai nirīkṣate
na dūraṁ vīkṣate śānto bhikṣuḥ kaukkuṭiko hi saḥ.
vyājena vā tathā paśyan bhikṣureva tathocyate
upacārāt vyājavantaḥ sarve vācyā ititare.

Nārāyaṇabhaṭṭa uses the long compounded word devakīrohiṇīpramukhastraiṇānugatavasudevograsenapramu kharājān-

yakarājaputrakānugāmimānuṣyakasammilitavātsakavārdha kayauva-tasarvatonirudhyamanaharittatāḥ with the sūtra *gotrokṣoṣṭrora-bhrrarājārājanyarājaputravatsamanuṣyājād vuñ*. Here, the Taddhita suffix 'vuñ' is introduced after the nominal stems 'rājanya, rājaputra, vatsa, and manuṣya', to denote 'a collection or group thereof'. In this one sentence Nārāyaṇabhaṭṭa gives four examples of this sūtra and also one example for the vārtika. The word rājanyaka can be formed with another sūtra *rājanyādibhyo vuñ*. Nārāyaṇabhaṭṭa says, 'rājanyānām tu niyato deśo rājanyakaḥ smṛtaḥ'.

Nārāyaṇabhaṭṭa gives the example for the sūtra *ābhikṣṇye ṇamul* (A 3/4/22) as, 'puṇyasthaleṣu vāsān

vāsam, puṇyajaleṣu snāyam snāyam, maṇigohiraṇyāni
dāyam dāyam, harināmakathā gāyam gāyam’.

Nārāyaṇabhaṭṭa has incorporated many grammatical concepts in his prabandhas in the form of similes and dual meanings as in,

vaiyākaraṇavākyamiva yathocitayojitavibhaktikāryam
varṇajālamiva pañcavargodañcitam

These occur in the course of the description of the fire alter for the ceremony ‘upasad’. ‘vibhakti’ in grammar is obviously the case-endings, and in the sacrificial ceremony, it is the name of a particular brick. ‘pañcavarga’ denotes the five classes of mutes in grammar and the five rows of bricks in the sacrifice.

माद्रेयामरसैन्धवावनिपतीन्कत्रीनिमान्धित्तमाम-

तेराग्रीयसमर्हणंधकिदसत्पात्रेचकात्रेयकम्।

सूरिम्मन्यतमान्गतानुगतिकान्धिङ्गारदादीन्मुनीन्

येमीमोमुदतीहवारिधिनिकाय्येस्मिन्प्रणाय्येर्च्यते॥

The author uses the word 'kāttreyakam' to denote Bhīṣma, Yudhiṣṭhira and Sahadeva. The word is formed with the sūtra *kattryāḍibhyo dhakañ* in the sense of 'kutsitaḥ trayah kattrayah, kattrau jātaḥ or kattrau bhavaḥ'. The Taddhita suffix 'dhakañ' is introduced after the nominal stem beginning with 'kattri'. So kāttreyakaḥ means the three blameworthy objects.

The word 'kṛpta' of the root 'krp' has been used several times as in kṛptavyavasthām, saptamadinakṛpta, kṛptodayam, vṛṣacarmakṛptam, kṛptābhivādane etc.

Poetical Qualities of Rājasūya

The prose and poetry with their profoundness in 'śabdavinyāsa' gives a unique sparkle to the minds of the readers of Rājasūya. Nārāyaṇabhaṭṭa's splendid narrative qualities when combined with his in-depth understanding of the itihāsas, purāṇas and other religious texts, on combination with the phrases with willful dual meaning convey the readers into the worlds of another sphere. Words like 'śāntanava' themselves are capable of attracting poetical appreciation. The portrayal of the abuses of Śiśupāla against Kṛṣṇa like 'saramāpate' and 'vāridhinikāyye' as compliments or references to the

universal manifestation of Kṛṣṇa, is more than efficacious. The depictions of the people who have come to the Rājasūya and the response on the arrival of Kṛṣṇa are clear instances of brilliance in creating poetical imagery and narration. The combination of metaphors alliterations and grammatical allomorphs when stream out from a great creative psyche that is also an expert in the proper display of suitable vocabulary, not only designs desirable effects, but also demonstrates perfect specimens for quality versification.

Nārāyaṇabhaṭṭa has great affinity for anuprāsa and he uses alliterative sounds in his texts.

‘vyājahāra daśanaṁśumaṇḍala-
vyājahāra śabalikṛtākṛtiḥ’ and

‘vipravargyaiḥ pravargyaiśca pradīptā yajñavāṭikā
sadbhirupasadbhiśca saṅgatā nitarāṁ babhau’ are
examples.

prṣṭoftha puṣṭavinayena yudhiṣṭhireṇa
dṛṣṭvā sa dṛṣṭivalanaiḥ sujanānaśeṣān
utkrṣṭakṛṣṇamahimasmṛtihrṣṭaromā
spaṣṭaṁ gariṣṭhatarayā girayā babhāṣe.

The words having the letters 'ṣṭa' continues thrice in the first line, twice in the second line, twice in the third line and twice in the fourth line of the above stanza.

tadanantaram copānta evaṁ sabhāntare vilasantam
bhagavantam jagadantarātmānam kṣitibandhurayam
atibandhura-vinayam upagamya.

The words anantaram, anta, antare, antam, antam, and antarā come in frequent intervals in the above gadya.

gambhīratoyamavagāhya saraḥ kirīṭi
kumbhīramāśu khadanodyatamabhyagrahṇāt
ambhastatīmupagatastu bhujāvalagnām
kumbhastanīm kila dadarśa kṛśāvalagnām.

Here 'mbhīram' comes in the first two lines and 'mbhastā' comes in the last two lines and 'mbh' in all the four lines. The last two lines end in 'āvalagnām'.

Use of Phrases with Dual Meaning

Quite a few of these are based on the double meaning of words. In some other instances he employs the technique of splitting words differently. A sloka from Rājasūya is;

The word jarāpralapitaiḥ, first denotes the old age of Bhīṣma and his disability to take good decisions and then the reverential meaning praising his wide variety of experience. Almost all the abuses directed against Kṛṣṇa by Śiśupāla in Rājasūya contain dual meanings of which one is cursing while the other is praising.

Being a prolific writer and a scholarly poet, Nārāyaṇabhaṭṭa is very fond of verses. His verses are spontaneous and communicative. Even the dull geographical narration thus turns out to be interesting poetry by the touch of Nārāyaṇabhaṭṭa.

pāṇḍyaḥ pāṭirakūṭān maricapurucayān keraloḽvantirājo
lakṣaṁ yoṣāśca bhūṣāḥ śubhitamaṇimahaḥ kandalāḥ
kuntaleśaḥ
kāśiśoḽśītisāhasrakamadita gavāṁ kīkaṭeśoḽśvakotiṁ
cīneśaḥ paṭṭabhedān gajarathaturagān bhūri
sauvīravīraḥ

Conclusion

The prose and poetry with their profoundness in 'śabdavinyāsa' gives a unique bloom to the minds of the

readers of Rājasūya. Nārāyaṇabhaṭṭa's excellent narrative qualities, in-depth understanding of the itihāsas, purāṇas, the combination of metaphors alliterations and grammatical allomorphs, The grammatical peculiarities of the words used, the mood of suspense and marvel, the poetical richness of the prose and verse, beautiful similes proper display of suitable vocabulary etc. create perfect specimens for quality versification.

Rājasūya of Melputtūr Nārāyaṇabhaṭṭa is an excellent work on both poetical and grammatical perspectives. It is the model contribution of the typical prabandha style of Kerala to the Sanskrit campū literature.



ŚRADDHĀTRAYAVIBHĀGAYOGA- AS DESCRIBED IN GĪTĀBHĀŚYA OF ŚAṆKARĀCĀRYA

Introduction

Literature is really a precious asset of mankind. It gives us the information on the entire culture and social aspects of civilizations. It is really a lamp which leads us to the radiance of knowledge. Literature or scriptures help us to travel all the way through different ideas and concepts. The books give eternal glory to nations also.

In the case of India also there are so many sacred books. Vedas, Upanisads, Puranans and Itihasas are great contributions of India to the mankind. Ramayana and Mahabharata are the Itihasas. Mahabharata got the title for its greatness; 'mahatvāt bhāratavācca mahābhāratamucyate'. The Mahabharata contains philosophical and devotional materials. Bhagavadgita is an important episode of Mahabharata.

Bhagavadgita

The Bhagavadgita is considered by eastern and western scholars alike to be among the greatest spiritual books that the world has ever known. It includes the description of the science of self-realization and the exact process by which a human being can establish their eternal relationship with God. In terms of pure, spiritual knowledge, the Bhagavadgita is incomparable. The Bhagavadgita reveals the eternal principles which are fundamental and essential for spiritual life from all perspectives and allows one to perfectly understand the esoteric truths hidden within all religious scriptures.

Commentaries on Bhagavadgita

Bhagavadgita is a monumental work of India which consists of 18 chapters. They are; Arjunaviṣādayoga (The Distress of Arjuna), Sāṅkhyayoga (The Book of Doctrines of Sankhya), Karmayoga (Virtue in Work), Jñānayoga (The Religion of Knowledge), Sanyāsayoga (Religion by Renouncing Fruits of Works), Dhyānayoga (Religion by Self-Restraint), Jñānavijñānayoga (Religion by Discernment), Akṣarabrahmayoga (Religion by Devotion to the One

Supreme God), Rājayoga (Religion by the Kingly Knowledge), Vibhūtiyoga (Religion by the Heavenly Perfections), Viśvarūpadarśanayoga (The Manifesting of the One and Manifold), Bhaktiyoga (The Religion of Faith), Kṣetra–Kṣetrājñavibhāgayoga (Religion by Separation of Matter and Spirit), Guṇatrayavibhāgayoga (Religion by Separation from the Qualities), Puruṣottamayoga (Religion by Attaining the Supreme), Devāsurasampadvibhāgayoga (The Separateness of the Divine and Undivine), Śraddhātrayavibhāgayoga (Religion by the Threefold Kinds of Faith), Mokṣasanyāsayoga (Religion by Deliverance and Renunciation). Through these chapters Bhagavadgita integrates various schools of thought like Vedanta, Samkhya, Yoga, and other theistic ideas. Therefore, it remains a popular text for commentators belonging to various philosophical schools.

Different translators and commentators have widely differing views on what multi-layered Sanskrit words and passages signify. The oldest and most influential medieval commentary was that of the founder of the Vedanta school of extreme "Advaita philosophy or non-dualism", Sankaracarya. Sankara is the foremost among the master-minds and the giant souls which Mother India has

produced. Sankara was a great metaphysician, a practical philosopher, a perfect logician, and a dynamic personality. His grasping and elucidating powers knew no bounds. He was a fully developed Yogi, Jnani and Bhakta. He was a real Karmayogin. He was a powerful magnet and he wrote commentaries on Brahmasutras, Upanisads and Bhagavadgita. Sankara's commentary was based on the recension of the Gita containing 700 verses, and that recension has been widely adopted by others. In this commentary we can see master's plentiful novel thoughts and philosophies which will be highly helpful for a virtuous life. This paper aims to explain Sankara's commentary on 17th chapter of Bhagavadgita.

Śraddhātrayavibhāgayoga

Among the 18 chapters of Bhagavadita, Śraddhātrayavibhāgayoga holds the position of 17th chapter. Śraddhātrayavibhāgayoga or Religion by the Threefold Kinds of Faith, contains 28 verses. This chapter describes the three divisions of faith, thoughts, deeds and even eating habits corresponding to the three modes (gunas).

Lord Krishna classifies the three divisions of faith, revealing that it is these different qualities of faith in the Supreme that determine that character of living entities. These three types of faith determine one's consciousness in this world. Thus this chapter is entitled: The Three Divisions of Material Existence.

The chapter begins with Arjuna's words;

‘ye śāstravidhimutsrjya yajante śraddhayānvitāḥ
teṣāṁ niṣṭhā tu ka kṛṣṇa satvamaho rajastamah?’

Oh Kṛṣṇa! What is the state of those (who so ever they may be) who being endued with faith, adore gods and others by ignoring the injunctions of the Vedas and smrtis? Is their state is satva, rajas or tamas? In other words; does the adoration of gods and others that they undertake come under the category of satva or rajas or tamas?

Arjuna asks Lord about the 'category' of the state of mind of those people who while being very faithful and devoted are not very knowledgeable. So while their attitude may be good, and they may diligently follow all what is required by them to follow and do, their intellect is not

aware of the why's and what's of the various things pertaining to the end and means of our life. Are such people satvic, or they need to be categorized under the rajasic or tamasic kind?

To this important question which not only concerns Arjuna, but the majority of faithful followers all over, Lord Kṛṣṇa starts by telling how important the śraddhā (faith) factor is. He says that faith is dependent on the basic prakṛti of man. Prakṛti is the sum total of all the impressions in the mind of a person. Lord says that every man is basically driven by his or her faith. As is the śraddhā so is the man.

‘trividhā bhavati śraddhā dehinām sā svabhāvajā
sātvikī rājasī caiva tāmasī ceti tām śṛṇu.’

The faith of the embodied beings born of their own nature. Here Gitabhasya explains the word svabhāva like this; svabhāva is meant that latent impression of virtuous acts etc. acquired in the past lives which becomes manifest at the time of death. It is threefold; sātvikī, rājasī and tāmasī.

Sankarabhasya gives the answer that those having the satva quality worship the gods, those having rajas, the demi-gods and ogres; and other people possessed of tamas worship ghosts and the host of spirits.

Those persons who, given to ostentation and pride and possessed of passion, attachment and strength, undertake severe austerities not sanctioned in the scriptures.

‘aśāstravihitam ghoram tapyante ye tapojanāḥ
dambhāhaṅkārasamyuktāḥ kāmārāgabalanvitāḥ.’

Here Sankaracarya adds that kāmārāga can also mean desirable objects and the desire to enjoy them. (and who) being non-discriminating, torture all the organs in the body as also even me who reside in the body-know them as possessed of demoniacal conviction. Three types of faiths/śraddhās are explained here.

Sankaracarya says about the likings of persons possessing the qualities of satva, rajas and tamas for foods that are divided into three groups, viz., succulent, oleaginous, etc. By knowing of the presence of qualities of

satva, rajas and tamas (in oneself) from the indications of the degree of one's preference for partial foods as are succulent, oleaginous, etc., one may avoid foods having the characteristics of rajas and tamas and accept food with the characteristics of satva. Similarly sacrifices etc. also are being explained here under three categories according to the distinguishing quality satva, rajas and tamas. So that one may reject those known to be born of rajas and tamas and undertake only those born of satva.

‘aphalākāmṣibhiryajñō vidhidrṣṭo ya ijjate
yaṣṭavyameveti manaḥ samādhāya sa sātvikaḥ.
abhisandhāya tu phalam dambhārthamapi caiva yat
ivyate bharataśreṣṭha, tam yajñam viddhi rājasam.
vidhihīnamasṛṣṭānam mantrahīnamadakṣiṇam
śraddhāvirahitam yajñam tāmasam paricakṣate.’

That sacrifice which is in accordance with the injunctions (and is) performed by persons who do not hanker after results, and with the mental conviction that it is surely obligatory, is done through satva.

What is performed, desiring fruit, and for the sake of outward show, that is Rājasī sacrifice.

Devoid of gifts to Brahmins, food, of sacred hymns, devoid of faith, performed opposed to ordinance, which is Tāmasī sacrifice.

Then, there is the portrayal of three types of dānas. Charity which is given without consideration of anything in return, at a sanctified and holy place and at an astrologically auspicious time, given as a matter of duty to one qualified that charity is regarded as of the nature of goodness.

Rājasa is the charity which is given with expectation of some return or desiring some result or moreover with reluctance is understood as of the nature of passion.

That charity which is given disrespectfully and scornfully at an inappropriate place and time to one unworthy is described as of the nature of nescience.

In the end of the chapter Lord says that having identified your gunas, the satvic ones chant the mantra of Om Tat Sat, in order to get excused for all the things which need to do, but did not do.

You can see the faith of a person by seeing his worship, foodstuffs, sacrifices, austerities, and charity. However, all these activities have defects, so in order to purify them the brahmanas in the past would chant three words - Om, Tat, Sat - which indicate the Supreme Absolute Truth. They would use these three words during sacrifices for the satisfaction of the Supreme. Therefore transcendentalists undertaking performances of sacrifice, charity, and penance begin always with Om to attain the Supreme.

Of the three, Om is especially famous as a name of the Lord and is all-pervading in the Vedas. Without selfish desires one should perform various kinds of sacrifices, penances and charity with the word Tat. The purpose of such activities is to get free from material entanglement. The Supreme is the objective of devotional sacrifice and is indicated by the word Sat.

When one chants these three names in whatever activities he performs all discrepancies become reconciled. These supreme words -- Om, Tat, Sat --- are therefore used to perfect all activities and make everything complete.

This is a message to the mankind that, you should perform all your activities with faith and in the mode of goodness. Other activities are useless. Sacrifice, penance or any other activity performed without faith is impermanent and is called *asat*. It has no benefit in this life nor in the next.

Conclusion

The seventeenth chapter, entitled "*Śraddhātrayavibhāgayoga*" or "Yoga in relation to the Threefold Path" contains a discussion of the character of the three Gunas of *Prakṛti*. It tells of the kinds of food associated with each of the three Gunas, examines the idea of Sacrifice, Penance and Gifts in the light of the three Gunas, and tells us how, while remaining in the world and acting in conjunction with the Gunas, one can still achieve freedom from the bondage of action. Ultimate Truth consists in Faith, Penance, Gifts and Sacrifice.

ESSAYS ON PHILOSOPHY



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